

Weltmer's

September, 1930--10c

M A G A Z I N E



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The Practical, Scientific Application of the Modern Knowledge of Psychology To Real Life

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The study of the Weltmer Correspondence Course prepares you to be successful, healthy and happy in any walk of life. It teaches you to heal the sick, whether your own loved ones or your patients in professional practice. Fill out the blank on the next page and send it in at once. The price at present is only \$50.00 cash or \$65.00 on easy payments. This price is subject to increase without notice.

Weltmer's Magazine

VOLUME 14

September, 1930

NUMBER 3

Devoted to the teaching of practical methods of demonstrating, in everyday life, the Kingdom of God within.

Edited by Ernest Weltmer. Published by The Weltmer Institute of Suggestive Therapeutics Company, Nevada, Missouri. Subscription price \$1.00 per year in the United States; \$1.20 per year in Canada; \$1.50 in foreign countries; single copies 10 cents each.

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A WORD FROM THE EDITOR

Give us credit! We are out on time! We are going to try to stay on time. We are going to give you a bigger magazine, too. Before the end of this year we expect to have a magazine double this size with at least doubled subscription list. Read the half-page offer on page 20 and send in your subscription right away. Send in some extra subscriptions for your friends.

Let us know what you like about the magazine. Tell us what you don't like. Send us

some articles about your own experiences and especially about the successful applications you have made of the principles of the Weltmer teachings. We have a wonderful article for the October number entitled "Where There Is A Will" by an English woman, Miss J. M. Branscombe. We want some more like it and there is not a reader of this magazine who could not tell at least one good true story about herself or himself. Let us have it!

The Healing Mind

Mrs. Major F. Sweeny

There is a river, the streams whereof shall
make glad—She shall not be moved. Ps. 46:
4; 5:

There is a power in every man,
If we but find;
Tis buried deep—a river true—
The Healing Mind.

It reacheth out from shore to shore,
From out the deep;
It hath no breadth, no depth, no
height,
Nor doth it sleep.

It is a river deep within,
Its course runs true;
The power of life in everything—
E'en me and you.

**YOU
CAN
HAVE
HEALTH**



**YOU
CAN
HAVE
WEALTH**

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There are no Hopeless Cases.

There is no Incurable Disease.

LANGUAGE

By PROF. S. A. WELTMER

October 29, 1912—Edited by M. W. Hanford

Language raised man from the brute to the man. It is that which will elevate him from man to angel. It is that which makes him able to make himself understood. It is that which makes him able to understand other people.

If you have ever reached that place where knowledge comes to you as a perfect language and you know that it is yours, you never worry about knowledge again, as far as you yourself are concerned. When you have once reached that place where you know that you are master of your physical condition, that you can live without it, or live in it, you have reached that place where you can easily pass to the world without the slightest quiver of fear or the least hesitation, "I can lay this body down and I can take it up again if I so desire, and there is not a particle of feeling about it."

Those who do not know what we know and need to know it, are the ones who make demands upon us. Our work is not done until all have learned the same lesson.

That which you have acquired belongs to



S. A. Weltmer

you. All the pleasure of life is yours to attain. The pleasure of the worker, when he knows what work means, is that he accomplishes something; that he is doing what he is trying to do.

Prayer is a high form of language, a reaching out of the human soul for more of the something than you feel yourself already to possess. It is a call for more light when light has come. It is a call for more life when life is recognized. It is a call for more knowledge when some knowledge becomes a conscious possession. Prayer is the reaching out for more of that which one already has. Prayer is an act of the

human soul in its unfolding. The soul is as great as the universe in its possibilities and its potentialities; as wise as the Infinite in its wisdom. Prayer reaches out for all the soul's possibilities and potentialities.

Jesus tells of a man who stands aside, feeling the need of prayer and this man expresses it all in this one sentence, "God be merciful to me, a sinner." He was saying, "Will you extend a little further opportunity? May I not

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have another chance to do better than I have done before?" There was something real about that prayer because the one who prayed recognized the need of something of which he had caught a glimpse. He needed a full view of that thing which he had seen only in part. He needed a clear view of that thing which, in his conscious thinking, he saw through a glass darkly. He wanted to know how to put his language in such form that it would express himself.

Man has to have a language. When you find yourself in conscious contact with a million souls, you know that some part of each soul understands you, hears your message, feels your presence. The man as he knows himself, the outer, conscious man has no knowledge of your being there. Yet all you lack to consciously know this universal communion is language. When you look into your own being you feel emotions, aspirations, fears, and all the conflicting emotions that stir within you but you do not know their language.

Have you ever felt that you have something that would benefit someone if he knew it as you do and that you would like to tell it? Telling it is the foundation of all communion, the foundation of all interchange of thought between men. Tell it.

Often you hear that which awakens something within you, awakens some new aspiration, and sometimes it is not words. This language, is sometimes merely an influence, a feeling. You have come into contact with people to whom you have not spoken a half dozen words and yet you like to be near them. Why? Because you seem to understand them, or else you feel that they understand you. One is as strong as the other.

The more you understand of human nature and the more closely you can come into a comprehension of all the different details of thought and action existing within the range of some certain human consciousness, the less you want to talk to that person. You know that person does not need that you should talk to him, or that he should talk to you. You speak a language of the soul.

Those who are halting along the pathway in their effort to acquire knowledge, have within them that knowledge if they could only experience it. They have within them that thing

which would enable them to rise above themselves if they could tell it. They must tell their thought. They can get out of the habit of doing things. They can refuse to tell it until it no longer comes as an impulse. They can refuse to act until the desire to act disappears. They can hedge themselves about by timidity, bashfulness, and hesitancy to become conspicuous. Those who become the most expert in the expression of their feelings are those who have had to overcome those very difficulties.

Man never rises by his own initiative until he can criticize his own work. It does not help you to tear another man's work to pieces and build it up again. You have to know your own work, and if you wish to find out whether your thought on the subject is fit for public expression, turn it into written words and you can then criticize your language when you cannot criticize yourself in any other way.

Tell your thought and tell it again and again. Mark Twain was afraid that the way he thought his ideas and the way he spoke was not the best form and yet to-day his name stands at the very head of literature. Why? Because he persistently told it and criticized his work. Publishers say that he was the most persistent proof reader for whom they ever set type, sometimes criticizing the same manuscript twenty-eight or thirty times. What was he doing? Criticizing his own work; sizing up himself; being a judge of his own excellence and his own power.

Of what use is language to us? It is that by which we make ourselves understood by others and it is the only means by which we can fully correlate and thoroughly understand ourselves. We can easily review and criticize the thoughts, expressions, pictures, and handiwork of other men, but our criticism is not just until we can do better than the man whose work we are criticizing, until we have cut of our own mind and through our own activities expressed it in some form or other.

Language is any form by which man expresses his feeling, his emotions his aspirations, his purposes and performs his work. It is the standard, and the only standard by which he can understand himself.

It is said that man, having come into those places where he needs the help of another, often helps himself to the answer to his ques-

(Concluded on Page 7)

ASHLAND COLLEGE

where life is the teacher

BERTHA HYDE KIRKPATRICK

The two summer sessions of the Ashland School for Adult Education have been neither large nor widely known. But to those who are looking for new leads in educational lines, a way out of some of the educational difficulties and an opening up of new paths, these two sessions and the 1930 winter one will have value and significance.

Rid yourselves of the usual conception of school and visualize a small group of people gathered under one roof as one family whose common aim is to learn more about real living, about keeping life simple in this complex age and yet facing life's problems rather than withdrawing from them. Rid yourself too, of the notion that a school must have formal classes, text-books, grades, credits, diplomas. Brush up your Latin and recall the first meaning of "educate" (e duco). Bring to mind the motto of the ancient Sophists, "Know thyself." All these things will aid you to understand the aims of the Ashland School.

The day begins about six forty-five with setting-up exercises on the lawn, for all who wish, then follow showers, dressing, breakfast, dishes, cleaning, sweeping and we are ready for the general meeting of the group for discussion at 9:00 A. M. Brains are cleared, spirits are freed and tensions are loosened by a good sing before the discussion is begun. A leader, perhaps one of the younger members of the group, has been chosen for opening this discussion and another (or it may be the same) for leading, and if necessary, checking it, for it is fatal to have one or two monopolize the time or to have argument creep in. Facts are essential and opinions are valuable on this subject, let us say "Child Training," but everyone must be free to form his own conclusion. There must be no attempt to

convince another of one way of thinking. Perhaps the subject is more personal, one such as, "How Far is it Right to Sacrifice Salary and Family for One's Ideals in Occupation" and may be led by one of the group to whom this question is a very real problem. Again the topic for discussion may be some phase of a large world problem in social or economic spheres such as "Cooperatives in Denmark." In such a case the leader is if possible, an expert on the subject or at least one who has carefully gathered expert research and opinions.

So to take another step in understanding this unique school, rid yourselves of the notions of teachers and pupils. Elders and youth are here, those with more experience in living and less, but all are here, both to learn and to teach, to give and to get. Books, papers and magazines there are too, in abundance, but one reads them because he wants to, because someone else has gotten much from them, perhaps because he has long been looking for just such a book, not because an assignment has been made by a teacher.

Look around for yourself in the afternoon after the dinner is served, the dishes washed, the tables set. Here and there are army cots under the sheltering trees where he who demands his siesta may stretch, although some may prefer the seclusion of their rooms. Here is a small group earnestly continuing the morning's discussion, and there a group is finding another subject more stimulating. The typewriter is busily clicking in the office and the library attracts those who would think and read by themselves. Perhaps if a car or two can be requisitioned some may choose to go for a swim in Sand Lake, a few miles away. This luxury however, may well be postponed until evening if the moon is bright and the weather warm.

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As the afternoon advances the groups break up or they may enlarge or collect spontaneously or by appointment into one.

About four o'clock when the sun begins to be a little less intense, look in the garden. The weeds must not be allowed to get the best of the peas and corn, for Ashlanders believe in plenty of fresh vegetables. This is a good time too, to work on the new tennis court, to mow the lawn, or mend the drive. Or perchance this is a day when we forget the weeds and lawn, pack ourselves and our supper into autos and go to the high and slightly plateau overlooking the great curve in the Muskegon, 200 feet below, known as Old Woman's Bend, or to one of the many lakes in "Little Switzerland." Once there, join whichever group you will—sing, climb, swim, hike, talk or sit by yourself and read until supper time.

What about the evenings at Ashland? Come to the west side of the lawn right after supper if you would acquire skill of throwing horse shoes, or if you already possess and wish to practice that skill. Do not think, however, that you can easily walk away with the championship, for some of our Danish neighbors, who are almost sure to drop in, are past-masters in this manly art. They will be on their guard too, for they do not forget that the unpracticed, soft-muscled "Chief" once won the championship over them, and their high regard.

Often as the daylight fades the group gets together for reading in a lighter vein or for a real frolic. There were the evenings when the "Rabbi" read us from his own plays and others when the "Senator" kept us chuckling with extracts from "The Great American Band Wagon," and another when a very necessary surgical operation on "Al" resulted in the extraction of a sponge, towel, hammer, and sundry other articles, from hidden abdominal regions. We must not forget the evening when the mock crowning of our dear "Princess" from India was turned into a real occasion by the feeling and love the

"Princess" put into her short impromptu talk.

Perhaps this is one of the regular evenings when our sturdy, thoughtful friends from the surrounding Danish-American farm community come in. Join us in the old "gym" and learn what it is to unbend, limber up, forget your cares and years, your stiff joints and flabby muscles while you take part in genuine Danish folk games and dances. Don't be embarrassed because you have never done it before. Your nearest neighbor will coach you and no one will laugh at or even notice your mistakes. After half or three quarters of an hour of this "enlivenment," bodies are ready for rest and brains for activity. Song makes an ideal transition. As we listen to or join in some of those fine strong, expressive Danish songs and hymns, we experience perhaps for the first time, what self-expression in song means. Even this small group fills the room with vibrations resonant with emotion which one sensitively tuned, cannot fail to feel. A talk of serious and thoughtful nature furnishes the central interest of the evening, possibly followed by group discussion. These friends however, enjoy better more informal discussions. Go with us, after the talk, to "coffee" in the dining room. Show yourself friendly and you will find what some of these good people are thinking about, (for think they do, and to a purpose) and what genuine friends of the Ashland School they are. Indeed around this old Danish Folk School and the nearby church their community has grown up. Their children have attended school here and the forced closing of the school for ten or a dozen years has seemed a real calamity to them. They are vitally interested in seeing it reopened on lines that endeavor to retain the spirit of the Danish Folk School while using methods adapted to American needs and demands. From habit and sympathetic aims the school is theirs almost as much as it is ours and we feel grateful for the fine spirit with which they infuse us. Truly it is this undefinable spirit which has given value

and success to the two summer sessions of the Ashland School already past.

But this you say is not the picture of a school. No, not a school in the usually accepted sense. It is the picture of a place where we try by living thoughtfully but freely, frankly, and sincerely to help people realize that life is the great school and life's experiences are the great school masters, that if our eyes are open, our ears sensitive and our spirits in tune, we may all live full, free, growing lives wherever we are. Our "education" is in our own hands and for most of us independent of schools and cannot truly begin until we finally leave the formal school and consciously, joyously and humbly become learners in the school of life.

* * * *

LANGUAGE

(Concluded from Page 4)

tion in formulating the word which conveys his inquiry to the other person. Why? As Helen Wilmans says, and justly, "That man who asks a question is closer to the answer than anyone to whom he can address his question." Why? Because the question is a step that the highest faculty of consciousness has to take in raising man into the region of his own intuition. It touches the intuition in the inner self and out of the inner self will come the answer.

When man sees that right within himself lies the power, the wisdom and everything else needed to enlighten his soul and heal his body, he will find the language to express that power, and wisdom will send the prayer to God, "Father, I thank thee."

THE HAPPY WAY TO HEALTH

If you are tired of operations, unpleasant medicines, wearisome diets, nagging pains, dragging sickness, weakness, and the other unpleasant symptoms of disease, you should come to the Weltmer Institute where we make people comfortable and happy while they are getting well. We have discovered that happiness is one of the best of all remedies. Pleasure is a sort of good health. When the body becomes a source of pleasure it is getting well. When the mental states are happy they promote health. When spiritual exaltation lifts one up to a new realization of the meaning of the finer things of life he is living more abundantly and health follows.

The Weltmer Institute is a pleasant place to live. Patients who have never been able to stay any place like to stay here. They may be homesick when they first come but when they go back home again they are always homesick for the Institute. There is a spirit of hopefulness and love that soothes the nerves like the gentle breeze of a June day.

Bring your tired nerves to the Weltmer Institute where they can get a real rest.

Bring your bruised soul to the Weltmer Institute where understanding hearts will administer constructive sympathy and teach you the way of peace.

The Weltmer Institute offers you the benefit of over 30 years of illuminated consecrated experience in solving problems of sick humanity. **Come to the Weltmer Institute. Take the happy way to health.**

For information address The Weltmer Institute, Nevada, Missouri.

HEALTH and DISCIPLINE

The Second of a Series of Talks on Child Problems, Broadcast from WBAP Fort Worth Texas, April 8, 1930 by Ernest Weltmer



Ernest Weltmer

Health and behavior are closely related at every age.

The relation is especially close in children. McCollum tells that in feeding experiments in an institution for colored children,

those who were fed diets which improved their health, made them gain weight and feel as all normal children should feel, caused annoyance to their teachers by their restlessness and desire for activity and frequent infractions of rules. The children who did not have the advantageous diet were apathetic and obedient. What parents call "good children" are apt to be undernourished, constipated anemic children, lacking in life and vitality, lacking that surplus energy that is a distinguishing characteristic of the human animal in health at all ages.

Man is human, and those things that belong to him alone, are due, mainly to his excessive energies. A quiet child usually is a sick child, sick in body, mind, or spirit. Many methods of discipline depend for their success upon interference with the normal trends of life and the induction of conditions which amount to sickness of body, mind, or soul.

Many of us feel at times like a man I used to know, felt about his horses. He would not feed his horses enough to keep them in good flesh from fear that

they might get so frisky they would run off and hurt him. Many parents unwittingly repress and depress the spiritual lives of their children to such a degree that they drive easily in the family harness with no danger that they may hurt their parents' feelings by doing some forbidden thing. Children's hearts are starved, their souls are bound by fears and their minds made anemic by understimulation for the sake of the peace of mind of their parents. They are good by being good for less than they might be, sometimes good for nothing.

I was once told by one of my Armenian students, when he saw the oriental poppies in mother's garden, that eastern women sometimes feed their babies the poppy heads to keep them quiet. We can all remember when western babies used to be given soothing syrups. Let us be careful that we are not doing similar harm to the intellectual and moral natures of our children by our disciplinary methods.

I have found many neurotics who suffered from the effects of repressive methods of handling in childhood. It is generally believed, and my own experience supports the contention, that all neurotic conditions originate in training methods of pre-school age children. If they pass the age of five without any arrest of character development they are forever safe from neurotic troubles, but if bad handling in babyhood arrests development, making infantile characteristics and modes of meeting life permanent, then the individual is handi-

caped for life and always in danger of complete breakdown of his power to meet life in practical and effective ways.

In the very beginning we should decide just what we are trying to accomplish through discipline; are we training our children to adapt themselves to the family and social situation in the ways that will give us the greatest possible pleasure and peace of mind? Are we training them to live? Are we training them to do what others demand, or to demand what God has put it into their hearts to desire? Are we training them to find and to be themselves?

The wisest of all the teachers taught that the kingdom of God is within. For your child it is in him and not in you, nor in the teacher nor in magic formulas of life. I hold that every person comes into this world divinely commissioned and it is our place to help our children to discover what part they have in the Father's business and to help them to prepare for success in the living of their own lives.

Human life is always complex and family life is one of its most complex forms. When we live together the complications of living increase by geometrical progression. In the family the emotions are so deeply involved that it is hard to deal rationally with any situation. Our feelings for one another are so strong that they are easily changed from one form to another. Loves change to hatreds, hopes to fears, approvals to disapprovals at the slightest provocations.

The human heart is a battleground where selfishness and love wage ceaseless warfare. In the family these conflicting interests are especially intense. The selfish desire for one's own advantage is in conflict with the desire to give what they desire to those we love. Love may even make self-sacrifice a sort of self-indulgence.

These conflicts are in our own secret hearts where they waste energies and entangle our expressional powers until we find our energies sapped, our nerves

irritated and rest, nutrition, and health interfered with.

In addition to the internal emotional conflicts we have also the conflicts between ourselves and other members of the family when our interests cross. We relax many of the conventional inhibitions which serve to stabilize our contacts with others and allow our impulses full expression. We say things which commit us to positions in which we would never find ourselves caught with others and then, love, pride, the wish to appear to advantage with these we love, force us to continue even when we wish to give up and change.

Where we might easily be able to allow some one else freedom to live his own life without interference, we feel our loved ones must live according to our ideas of what is best for them. We try to make our children be what we think they should be, and even feel that in them we are able to live again. We try to train them to be like us, like we think we are, or like we wished to be and could not be. Too often we seek to find the kingdom of God for them in ourselves rather than in their own natures.

I shall not attempt to discuss the family situation in all its bearings upon health and discipline in this lesson, we shall take up these matters in other ways in later lessons. I am chiefly concerned to show that family discipline often seeks the good of the elders rather than the good of the young and that this is of primary importance in determining the final effects of discipline upon the health and conduct of the young.

The source of authority in discipline is of the utmost importance. We are born free and our sense of freedom is our most precious possession. The patriot spoke of spiritual and intellectual as well as political self-consciousness when he said "Give me liberty or give me death". The child is born with a strong sense of self-ownership and self-assertiveness. Of course, some are more self-assertive than others, but all men come into the world in agreement with

the doctrine that the kingdom of God is within. We are so constituted that we cannot be spiritually, mentally, or emotionally healthy unless we feel that we are free. Much of the conflict in family life comes from the feeling that our associates try to bind us and limit our freedom. We feel that

If love a sort of bondage be,
Then give us hate and leave us free.

We marry under a feeling of compulsion and in marriage too often try to exercise authority over our mates to compensate for loss of freedom. Our attitude is that "We're one and I'm it."

It is most important for the child that its parents shall have made a peaceful adjustment of their conflicting interests so that neither of them have the feeling of being dominated and limited in home situations. Where the parents feel defeated and limited they will almost certainly interfere too much with the right of the child to be itself. And no child who is constantly defeated in its effort to attain to self-realization and self expression can be happy and healthy. For that matter, no adult who feels that he is being limited in this way can be happy and no one can be truly healthy who is not happy. Unhappiness is, in fact, a sort of disease. It is a sort of disease which easily involves the whole spiritual, mental, and physical man.

It is obvious that we must master the art of being happy, though married, in order to be entirely successful in the discipline of the child. It is not so obvious but no less certain that the discipline of the child should begin before its birth; it should begin with the discipline of the parents.

The true aim of discipline is the training of the child for successful living, living which does not waste energy and opportunity in emotional conflicts and bad adjustments to the realities of life: We must teach the child to discipline itself rather than merely to submit to parental discipline. This is best done through that unconscious self-discipline

which results from a child's imitation of self-controlled and cultured parents. With good examples to follow the child will voluntarily, and in freedom, develop and organize useful and advantageous impulses.

We must avoid those methods of discipline which make it appear that the child is naturally bad and that it is necessary to defeat his natural tendencies and nature for him to be made good. The best method is one which will give the child a thrill of success for each cultural gain. We must set the child to trying to develop good habits, help him to believe in his native goodness, teach him to believe that God did make man by a divine plan. What we need most of all is to learn to believe in ourselves so that we may be able to see and believe in the goodness of our children.

Let me close with a poem I wrote one night while lying awake regretting my misuse of parental authority in dealing with my little daughter Denise that evening:

I wish that I was Dad and he was me,
Or he could be another girl for just a while,

If he could be a little girl then he could see

How much I'd do for him for just a smile.

When he is stern I always shrivel up inside,

And get so scared and something hurts so here,

My heart, I think, and something else beside,

My very soul is numb and dead with fear

I can't be good when Dad thinks I am bad,

He's always right, he always knows what's so,

But when he thinks I'm good then I'm so glad,

I'm good no matter how things come or go.

I wish that he could love and just believe in me,
Like I believe in him and in his fatherhood,
I wish that I could always, always make him see,
That I am trying, really trying to be good.

I hope I am not making your job seem harder by these lessons. I hope to make it easier for you. It should be very much easier, for, many of the hard things are entirely unnecessary. I want to make your task—the task of helping our Mother in Heaven to fill the world with happy, healthy children—an easier, happier task for you.

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NEVER BEFORE"**

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THE BIG THING

The biggest thing in life for all practical purposes is the thing you think about easiest and with the most hopeful interest. This is the thing that governs you. If it is easier to think about disease than it is to think about health, then disease is the biggest thing in your life.

You can choose what shall be the biggest thing in your life. Why not make it the thing most worth while?

LEARN A PROFESSION

That will enable you to help the sick, comfort the sorrowing, serve the struggling children of men to find a better way through the tangled mazes of life, and make you a good living for the rest of your life.

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BY

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The Weltmer method has brought healing to thousands after all other hope had been abandoned. The Weltmer School, the oldest and the most authoritative of its kind, develops your natural gifts, and trains all healers in the most skilful use of their powers. Weltmer School Courses are complete and thorough and always exceedingly practical.

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Study **SUGGESTION THERAPY** Sept. 29th to Dec. 19th. Learn to use the laws of psychology with perfect understanding and confident skill.

The Weltmer Methods teach you to —

- do what you dream of doing,
- master all obstacles,
- understand the deeper truths,
- master hypnotism and magnetism,
- do intuitional diagnosis,
- use your clairvoyant powers,
- do marvelous healings,
- use your gifts for teaching,
- express your latent powers,
- make peace with life,
- give Absent Treatment,
- use mannefuluvium effectively,
- express your spiritual powers,
- use the Christ power in healing,
- practice psycho-therapy,
- be a master of suggestion,
- give a masterly massage,
- understand the psychology of others,
- speak extemporaneously,
- protect yourself against occult powers,

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EDWARD STONE

Are you interested in The Weltmer Foundation? Do you know for what The Weltmer Foundation stands? Are you willing to support The Weltmer Foundation that it may the sooner fulfill its objective in unequalled service to mankind; to be co-partners with Professor S. A. Weltmer and Dr. Ernest Weltmer in establishing and giving to the world a service in agreement with what Jesus would have individuals to be? Do you know that were each friend of the Weltmer Service to send a gift to The Weltmer Foundation, in response to this invitation, the sum total would enable the executives of The Weltmer Foundation to administer the service in the name and according to the ideals and objectives of The Weltmer Foundation. Just think for a moment of how big even a dollar gift from each of the many thousands that have been benefitted and helped through The Weltmer Service would be. Then again how really true to your better self and the Service it would be to tithe a portion of your income to The Weltmer Foundation.

The Weltmer Foundation is now entering upon its sixth year of existence and in proportion to the help it has received from a few faithful souls, it has made wonderful progress. Those who have contributed have been the pioneers, they have sustained the Service, have kept it intact and made possible the continuance of the Service. In the days to come they will realize just how timely and helpful were their gifts and how they have rekindled the light of hope in the minds of Professor S. A. Weltmer and Dr. Ernest Weltmer. Those who have made the gifts and are Founding Members of The Weltmer Foundation, have done so because of their belief and faith in the Weltmers, and because they have experienced the benefits of the Service, and desire that not only shall the Weltmers enjoy the realization of their vision but that the Service shall grow increasingly in greater magnitude of service to mankind.

None of us can do better than by living the life and determining to unselfishly, yea, sacrificingly give of ourselves to bless and enrich the life of others. Would you be true to your nobler self? Do you want to live more in ac-

cord with the Christ ideal? Then become interested in your neighbor, feel for the hungry, feel for the homeless, for the unemployed, for the sick and resolve that you will do your part in helping to make the world better and mankind richer in thought, word and deed through your having lived in it.

This is an appeal, yes, I feel justified in making it, partly because of my being sold on the Weltmer Service; because of knowing its value to mankind; because of the good that yet remains to be done and because in its basic self it leads to a broader concept of God.

Address donations, inquiries, etc., to Edward B. Stone, Secretary, The Weltmer Foundation, Nevada, Mo., U. S. A.

TO THE WELTMER FOUNDATION

To the best of my ability I will contribute—or tithe—regularly to the service and support of The Weltmer Foundation, I count it a privilege to be united with the Weltmers in their world service and wish them to know of my resolution to rightly work with them to the consummation of their ideal.

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A Strange Co-incidence

I picked up Dorth Campbell's newspaper, the Clarksdale, Mississippi Register this morning to read his column. After I had read and clipped his column for future reference my eye happened to be caught by a picture on page 10 with the caption "Loses Treasure Chest." I am interested in treasure chests, as who is not. I read the legend beneath the picture. It told how an airplane pilot of Ogden, Utah, Ernie Longbrake, has returned from a flight to Mexico with Al Jennings, former Oklahoma bandit and present film actor, where they found a buried gold treasure worth eleven million dollars. They had started to remove the treasure when they were driven away by Yaqui Indians armed with modern rifles.

The story itself is interesting. In fact it has a number of points of interest but I think it is probably more interesting to me than any other person who has read that story because I am already interested in buried treasures in western Mexico.

Many years ago I was training two clairvoyants. As a training exercise I "sent" them to the wilderness of western Mexico and asked them to describe what they saw. First one and then the other "discovered" a cave in a hillside guarded by a skeleton leaning against the bole of a palm tree at its mouth. Inside the cave they "discovered" a great treasure of gold which had been dug up out of a very large vein and piled up ready for transportation. Around the pile of gold, which they estimated as about a car load, were the skeletons of other men.

I asked my clairvoyants to go back in time until they could witness the tragedy which had evidently taken place there. They told of a party of Spanish explorers and miners who had found this cave with its exposed vein of almost pure gold. They described how the men had dug out and piled up the gold, preparing for its removal to seaport and how they were surprised by the Yaqui Indians just before they were ready to start out with

their treasure and the whole party was killed. The leader of the party had been able to get out of the cave and to scratch a message on a piece of palm leaf before he died resting against the bole of the tree.

My clairvoyants gave the leader's name and the name of one of his living descendants in Seville Spain. We wrote to the address given our letter was returned.

They advised us against undertaking to discover and bring away the treasure for they said that the Indians of that country were very hostile to white invasion and there would be no chance to get away with it alive.

When I read the story in this morning's paper I wondered if Jennings and Longbrake had found our buried treasure. I hope they have and here and now make them a present of my part of it. It might be an unfortunate thing for me if they get it for I might be caught by the lure of buried treasure and waste time trying to find some more of them. My clairvoyants used to tell me about many of these treasures and I have even helped to dig for them. I have found nothing but experience and solid rock to date, and I quit digging, but I have never quite lost the desire. I still find myself feeling that some day I may find one.

This desire to find buried treasures gives an interesting side-light on human nature. It shows that we are wanting things rather than life, and are misinterpreting life in the terms of possessions. The value of a buried treasure is its power to command the services of others.

When I am wishing that I might find a treasure for which I do not have to work I am wishing that I had the means for commanding the services of others without the necessity for giving an equivalent service in return.

The desire to get something for nothing is a fundamental dishonesty that is almost universal. Its universality alone makes it respectable. It is just as dishonest as stealing and yet it is as universal as civilized life. It

IN HARD TIMES

When things won't sell, When people can't pay their debts, when everybody is talking calamity and afraid to do anything, when people are out of work and you are afraid of losing your job, then is the time when you need to make the most of your deeper spiritual resources. Then is the time of all times when you need to fortify yourself against trouble and disaster, then is the time when you need the Weltmer teaching and the Weltmer Service.

NO MATTER HOW HARD THE TIMES

there are always a few people who do not suffer from them. These are the people who have already developed their natural resources or have inherited the fruits of some ancestor's development of those same deeper powers. If you do not find yourself in this fortunate class it is because your ancestors or you have been drifting with the currents, taking the way of least resistance instead of taking the hard way of self development and self-assertion.

IF YOU ARE ONE OF THE LESS FORTUNATE you are in a position now to appreciate the importance of fortifying yourself against future trouble. The Weltmer teachings offer you the means to develop your own deeper spiritual powers, to develop self-control and mastery over the conditions of life.

NOW IS THE TIME

of all times when you most need this instruction. You need the Weltmer course for the understanding of yourself, the development and use of your deeper powers, and for the money you can make through the practice of the Weltmer Method and you need it for the rest of the world, so many of whom are sick or confused and unhappy.

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that will make you able to earn a big income at pleasant work that knows no age limit. We will teach you an understanding of yourself that will enable you to have better health, greater peace of mind and more happiness than is possible without this knowledge. We will teach you to bring into expression and to employ, in whatever you work at, the deeper powers of mind and spirit in all your undertakings. The Weltmer methods are universal in their application and usefulness.

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is also the most important weakness in our living. It pervades every phase of our living. It is the foundation of the appeal of the idea of vicarious atonement in religion. It is the basis of the lure of all political panaceas. It is the foundation of the gambler's interest and undoing. The stock markets have become gambling institutions and menaces to the industrial welfare of the world because of this universal dishonesty.

When we quit looking for buried treasure, trying to get something for nothing and instead of giving our whole concern to the getting of things ye learn to live our lives on the on the basis of doing things, we will find that the larger part of our problems automatically have been solved. Any man who finds himself interested in buried treasure and who is really attracted by the possibility of getting something for nothing in any phase of life is out of harmony with the laws of God, as governing social relationships. But—I would like to find ONE good buried treasure that I could call my own.

CHRISTIAN HEALING

Christian Healing is healing by any method which invokes power beyond the powers of the body or mind of man, powers which belong to the order of the Christ powers, the power of the Kingdom of God within man. One may take medicine with the consciousness that the power invoked by the drugs is the Christ power of the Kingdom within and receive the benefit of Christian Healing. On the other hand we may have prayers for healing which are nothing more than suggestion or an application of some principle of practical psychology. It is not any particular method that counts. It is the attitude of the mind of healer and patient. All who treat the sick should be Christian Healers, no matter what methods they use.

Suggestions for Complainers

BY J. O. CRONE

A doctor had a patient one time who had been coming to him for several years, but he couldn't seem to help the man in any way. One day this patient came to the doctor very much in distress, saying that he had spent pretty near all his money and was still no better. The doctor had exhausted every means he could command. Finally he told the man he had a friend over in the north side of the city, a doctor that could cure him if he would go over there and do as he wanted him to do. The patient promised to follow directions so the doctor gave him the other doctor's name and address and started him off.

After the man had left his office the doctor called his friend over the phone and told him the experience he had had with this patient and it was up to him to do something, to say something, or give him something, to give him relief. This friend said, "All right, I'll do my best."

The patient reached the second doctor's office stepped in and gave him a note the other doctor had sent to him. The doctor told the man to sit down. Then he said "I can cure you if you will do what I tell you."

"All right. What is it going to cost me?"

"It will cost you \$300."

"Doctor, I'm almost broke now."

"I can cure you if you will do what I tell you."

The patient asked for a check and the doctor turned to his desk, wrote out the prescription, put it in an envelope and sealed it, telling the patient to follow the instructions very closely, to the letter. The man took the prescription and rushed to the drugstore. He handed it to the prescription clerk. The clerk opened it, read it, and began to smile. The patient not feeling in a good humor anyway said,

"What are you smiling at?"

He simply handed him the prescription. The fellow looked at it, read it, and on this prescription was this:

"Whenever you meet your friends and they ask you how you are and how you are feeling say this to them: 'I don't give a d.....'"

The fellow read it, crushed it in his hand and started out to go over and whip that doctor. As he started out the front door a friend sitting there, said, "What is the matter with you, you look mighty bad."

The man said, "I don't give a d....."

He soon met another man and he said to him "What is the matter with you? You look had this morning?"

"I don't give a d....." He replied before he thought.

He went a little further and got to thinking about how foolish he had been. He turned around, went down the street and began to get hold of himself. He soon had to admit to his friends that he felt better. He went on this way for about three months and got to feeling so well that he got all his friends to doing the same way. Finally he went back to the Doctor to tell him what he had done for him and how he had been able to help

his friends.

"That was a wonderful prescription you gave me, he said. 'It not only cured me but it has cured everyone else that has used it. It cured my friends too, and I want to give you some more money.'" The doctor reached in his pocket and pulled the old crumpled check that he had never cashed and handed it back to him.

You have to do and say many things to reach people that think they have something wrong with them and are always complaining. You also have to get people's minds off of themselves. This man began thinking about



J. O. Crone

WELTMER'S MAGAZINE

others and doing something for them and it cured the whole bunch and cured him. By helping others, our friends, we can just forget ourselves and then we can get well.

It is just like a barrel sitting under the eaves of a house in the drip. You want the barrel filled **more quickly than** it seems to be filling, drop by drop. You run around it, stew and fuss about it, while if you would just go on off and get out of the way you could come back after awhile and find the barrel filled. That is the same way it is with the human body. If we can get away from it long enough Nature will repair it.

Let me tell you some more stories that may help you to get your mind off your troubles for a while. I had a patient, a woman, who was trying to get relief from imaginary troubles. A new doctor came to town. Of course this woman called on him.

"Doctor, I have come to see you, to see if you can tell me what is the matter with me. None of the other doctors seem to know," she announced.

"All right, my good lady," the doctor replied, "What seems to be your trouble?"

Well, doctor, I have a pain right on top of my head. Sometimes I feel as though I'm going to lose my mind. My eyes hurt and I'm afraid I'm going blind. My nose hurts and I'm afraid I have catarrh. I can hardly breathe sometimes. My ears hurt and I wonder if I'm going deaf. My tongue hurts at times and I fear it will be paralyzed. I have a pain in the back of my neck and I wonder what is wrong with it. My lungs hurt me and sometimes I fear I have consumption. My stomach won't digest foods and I wonder what that means. My liver....."

"Hold on, my good woman, I know what's the matter with you!" the doctor at last interrupted.

"O, I'm so glad somebody knows what's the matter with me," she cried. "What is it?"

"Your gall is busted," the doctor solemnly informed her.

A man came here who had floating kidneys. He called them loose kidneys. He asked the minister of his church if he would pray right out before his congregation for his loose kidneys to be healed. The minister said, "No, I couldn't do that."

"O yes, you can," the man insisted, "I heard you pray for loose livers."

My greatest pleasure in this work is to tell patients that come to me for relief, no matter what it is wrong, something that they can get interested in, anything to get their minds away from themselves so they will let themselves alone. It has become a habit with them to think about themselves, and it is up to me to try to change their thoughts to some other channel. Sometimes it takes a story or something like that to get them interested in something else.

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GOOD INTENTIONS

The daughter of the house had been out with a party of young folk and had stayed so late that when she got home it was past milking time. She hurried about getting her buckets while her mother was nagging and upbraiding her. An old bachelor who boarded at the place became so distressed at the girls predicament that he undertook to help her. He finally found a pan in the dark store room. He carefully milked one of the cows and carried the pan back to the house careful not to spill a drop, only to discover when they reached the light that he had been milking into a sieve.

The Healing Power

By E. A. BARRON

In looking over some of the healing thoughts sent to our Home Treatment patients at different times during which healing has been done, I have come across such choice thoughts that I am passing some of them on to you, through these pages. If you are not feeling up to par in health or strength or living as abundantly as it is possible for you to live, then read these thoughts and let that flood of new life which manifests for you when you allow it and when the conditions are right, be yours now.

"The thoughts you think while taking treatment are of the greatest importance. Every thought you think controls a certain amount of life power. Those thoughts you think with such concentration of attention and power of mind that you act on them constantly are the chief determining factors in your life. Therefore, think of the conditions of health and strength you desire and just as fast as possible acquire the habit of acting as though you had already achieved the health and strength you think about."

Once we realize this we know we can get well and be ourselves once more for it is God's will that we be well and strong and happy or else the work of Jesus in his ministry on earth the last few years of his life are as naught. He taught his disciples to heal the sick, lift up the fallen, make the lame to walk, and the blind to see, and he told us we could do greater work. The principle that he laid down for healing is faith in your power to get well. Neither did he discriminate in his selection among his disciples as to who should heal. He taught them all alike, and sent them out to his bidding. The same power that heals now is the power that Jesus used.

"The power of life that made your body is resident in you, the very essence of your life, and it has full power to remake and to heal your body now. You can be renewed and past strength regained. You can live many years of vigorous happy life by realizing that this can be so and by living as if it were already so. Think faithful thoughts, look for the best results of every thing you do and always do things for the sake of benefits you can gain, then health and happiness can be yours."

"There is but one Parent Source and all that is comes from that source. From the heart of Divine Perfection flows out never failing love of us. It is God's will that we be well and strong and happy. When we attune ourselves to God's purpose think divinely beautiful, perfect thoughts, God's will becomes manifest in our lives. Think of health and strength and beauty and power. Be cheerful and happy and pray God's will be done."

"The biggest things in our lives are not things at all; they are the intangible sources of things which man-

ifest in our longings, our desires, and our purposes and efforts to attain to better health, deeper understanding, and mastery over sickness, weakness, and death. Not only are intangibles the greatest factors in life but they are also the most real and lasting. Try to realize that back of all this person you know is an unknown you of tremendous power. Try to realize that the Kingdom of God really is within you. We are realizing for you the manifestation of the will of God in your healing, in your success, and in your happiness.



Mrs. Emma A. Barron

A. S. T. A. NEWS

In this department is given each month news of the labors and achievements of the members of the American Suggestive Therapeutical Association.

J. Burton Farber, Secretary

218½ E. Douglas,

Wichita, Kansas

REMEMBER THE 1930 CONVENTION AUGUST 25-29

State Examination of Suggesto-therapists

By B. W. OLSON

The examination of candidates applying for license to practice any of the healing systems in the different states is always an object of fear to those who subject themselves to such examination; yet there seems to be something lacking in these tests. For, altho the candidate may succeed to get a passing mark both at school and at the state board, he may be utterly incompetent and miserably fail in his practice. We have very likely all seen examples of such failures and many have had sad and expensive experiences on account of it. For a good number of years, it has been a question in the mind of the author of this article what can be done to correct this evil.

The health of an individual is the most valuable asset that he has, and in considering the qualifications of those to whom he may entrust his life and health, when ill, it certainly is important to know that the candidate is a safe and competent person to consult. All

state boards lay a great stress upon a thorough knowledge in the so-called Basic Sciences, Anatomy, physiology, etc., and we do not wish to minimize the importance of such knowledge. But experience teaches that a person may stand high in theoretical as well as scientific knowledge but rank very low in results of his actual work.

It is not book-knowledge, nor even laboratory that is the most important in the consideration of a person's qualifications to practice any of the healing arts. But the practical application of the knowledge that one has is of immensely great importance. The patient who is suffering with aches and pains is not interested in your ability to name and describe the bones, their eminences, fossae, and

foraminae; muscles, their origins and insertions; nerves, their ganglia, plexus, etc. But he is intensely interested to know whether you are a safe person to consult and whether you know how to relieve his suffering?



W. B. Olson

WELTMERS' MAGAZINE

We have stated in former articles that the suggestotherapist does not aim to treat or cure disease; he aims to build health. That he may be qualified to do this, is what the state board should inquire into.

The usual method of examining the candidate in the Basic Sciences, etc., does not determine whether he will treat disease according to the custom of the doctors or build health according to the new ideal. Since the practice of Suggestotherapy is different, the examination should be different.

It is, of course, important to know that the candidate has had a training in certain subjects. But when he has been examined by a reliable school, it seems superfluous to put him under another examination of like nature.

We suggest the following course: Demand the candidate brings his credentials from an accredited school. These credentials should show the credits obtained in each subject, such credits being based upon the passing of examinations of work equaling a certain number of hours of class-work. This would correspond with credits obtained in high schools and colleges. Such credits, when coming from an accredited school, are always recognized by other schools, and no examination is required in those subjects in which the student has his credits.

If the candidate for license to practice healing has his credits, as required, he should not be subjected to another examination in these subjects. But there should be a written examination aiming to test the candidate's qualification (1) to exercise care in sanitary precautions in order to avoid the spreading of contagion, (2) to recognize serious conditions, and other conditions, which are of such nature that the patient should be referred to a competent medical doctor for a thorough examination, and (3) to outline the course of treatments which experience has proved to be the best in the given condition. These examinations might consist of direct questions to be answered or of what is called a "true and false" test, or of both.

A law requiring such an examination should appeal to everybody, for it would test the candidate's practical ability to apply the knowledge the patient needs. If he had such knowledge but could not apply it, he still

would not pass. Therefore, such an examination, altho, by nature, rather easy, would be practical and real test of the qualifications of a person to practice. Such a law could not be objectionable to the medical profession, because, it would not permit the healer to usurp the place that belongs to the regular doctors; it would assure the public he will know to exercise care in not spreading contagion, that he will co-operate with competent practitioners for reliable diagnosis, and that he knows how to gauge the treatment according to the needs of the patient.

WONDERFUL RESULTS

In January this year, a young lady teacher, had been forced to leave her school and come home because of a nervous and mental condition that was threatening the loss of her mind. She had not slept a single night for a long time. I gave her three treatments, and she began from the very first treatment to sleep, regain her cheerful attitude, went back to her school and taught until the school was out in the spring. She is in fine condition.

A little later, I was called to a man, who was almost frantic with a headache, which acted very much like a headache he had had a year ago, at which time he was getting encephalitis. At that time he was taken to a hospital and given medical treatments, spinal puncture, etc., but the headache persisted for three months. When I was called to his bedside last winter, I suggested that I would relieve his headache in a few minutes. This he did not believe, thinking if I could relieve it slightly in twenty four hours, it would be wonderful. In thirty minutes, all headache was gone. I gave him six treatments, and he has been tending to his business ever since.

About ten years ago, a lady, who had undergone an operation by the most noted surgeon in the state, who told her that she had some adhesions that could not be cut out, was six months after this taken so ill that she was grabbing hold of her bedposts and groaning from pain, night and day and could neither eat nor sleep. The same surgeon was called but he admitted he could do nothing for her. Other doctors had also been consulted, and

(Concluded on page 31.)

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- to overcome unconscious fears.
- to understand dreams.
- how to relax through laughter.
- how to play.
- how to let off tension.
- how to trust.
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- affirmations of Mastery.
- affirmations of Abundance.
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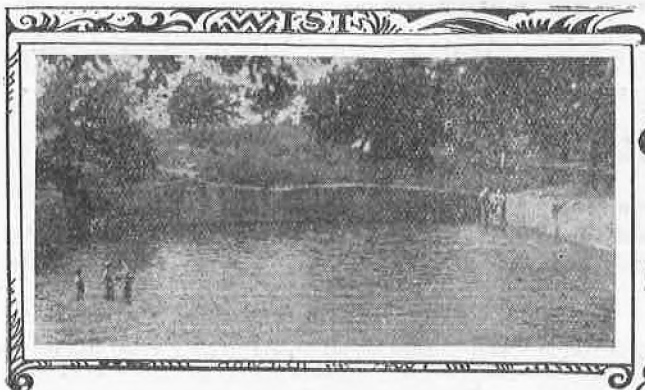
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The Secret of the Quarry by Ernest Weltmer

A Story for the Young Between the Ages of Seven and Seventy

THE SIXTH CHAPTER

WHAT HAS GONE BEFORE

A party of children assisted by Mother and Dad are camping at the Old Quarry near Nevada when they are frightened by the sudden appearance and disappearance of an old man, first in daylight and then at their camp fire. One of the boys standing guard that night shoots something which he believes is the old man. The old man, dressed in strange clothes, is found with a bullet wound in his scalp. He tells a story of spies, secret hiding places near by, and an international plot in which he is involved and which now involves the camping party. That evening the parents of the children assemble around the camp fire and the old man, whose name is Sigund, tells them his story.

He is the exiled heir to the throne of Gravenia which for many years had been in the hands of a pretender who was trying to find and raid the secret sapphires and ruby mines and treasures of the kingdom. Gravenia is a small state in a valley of the Caucasus supported by its jewel mines, the secret of their location and of the treasures in which stores of jewels are kept, being in the keeping of the rightful king. A signet ring carries the key by which the mines can be located. The assassins who thought they had killed Mr. Sigund had taken an imitation bearing a false key as they will discover upon their return to Gravenia. Until that time Mr. Sigund is safe to perfect his plans for his return to his throne.

When years before he had escaped to America he had found employment through one of his former subjects, at the Quarry. He had contrived a secret door for a small cave he found in the bank of the ravine and had enlarged this cave until he had completed a home in the hill. Here he had lived for 40 years.

Mr. Sigund convinced the parents of the children that they would be safe in keeping his secret and that they would be in danger if they did not keep it. They agreed to protect him. He took them into his underground home, showed them some of his machines and living quarters and was preparing to show them the documents in proof of his story when the sound detector by which he kept watch over the surface about his home gave warning that the camp was being disturbed. Mr. Sigund and his guests hastily left the cave to return to camp.

They found a party of Mr. Sigund's friends who had come to make arrangements for his return to Gravenia and who had come upon the camp in the dusk, frightening the children by their strange appearance and stranger language. The party then returned to the cave accompanied by the Gravenians and the children. Mr. Sigund announced that he had a surprise for the children. He felt they would be safer and have more fun in his underground home than out in the woods.

In a beautiful underground chamber he gave the children his underground gymnasium and swimming pool and announced that each of them was a member of the Society of the Moles and would remain in good standing as long as he kept the secrets of the Society. The party then retired to their host's library for a conference.

THE STORY CONTINUES

In Mr. Sigund's library the party, augmented by the Gravenians, had some difficulty in finding seats. When at last they were all comfortably settled Mr. Sigund stood at the head of his writing table and made a speech.

At the beginning of his address, which consisted largely in introductions and a re-statement in English and in Gravenian, of facts already known to Americans, Dad's interest wandered from what he was saying to the appearance of the man and his environment. He made a strange figure in his queer clothes, fabricated as Dad later learned, from some of the minerals excavated from the clay beds and coal vein, with his strange beard, his high forehead and penetrating eyes and his truly royal bearing.

The furnishings of the room were no less strange. The table, the cases and all the other furniture, had been made by their owner. Apparently they followed the plans of the furniture he had been used to in far away Gravenia and otherwise they expressed ideas of his own. The materials were strange. There was no wood and no metal and these materials evidently had been worked when in plastic condition. Dad was thinking how the materials

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might be used in the industries, crafts, and arts, if they could be produced cheaply enough, when his attention was again arrested by the speaker's words. It was almost as though Sigund had read his mind and was answering his unspoken question.

"And now my friends," the speaker was saying, "I wish to show you some of the fruits of my labors through these many years. I have told you how I was unwittingly prepared to make this time fruitful by being given the best technical education that our universities could supply. I have had no distractions, and in fact I have been forced to turn to my own thoughts and labors to make life tolerable in this seclusion. I was fortunate in finding raw materials and ideas which enabled me to produce a source of wealth that will finance our revolution and finance our country as this has never been done before.

"All the furnishings of this room are fabricated of materials that I have made out of substances I found in the heart of this hill. I have used the materials of the stone, clay, and the coal to make my tables and the rest of my furniture, the coverings of my floors, my clothing, and the materials from which I have ad-holstered the chairs you are sitting upon. In addition to that I will show you that I have also made food, all the food that I have lived upon for many years, from that thin vein of coal you see near the base of the wall in all the rooms.

"These materials can be manufactured very cheaply under more favorable conditions than I have been able to command. The whole world is the market for these products and we can command unstinted wealth by this means. However, I have another means for getting money more quickly. We will not have to wait to establish factories and create a market for our new products for I have some things that are immediately convertible.

Mr. Sigund took a drawer out of his safe as he spoke. He left the drawer on the table and lifted out a bag that was rather carelessly wrapped in a silky cloth similar to the cloth of which his clothes were made. He laid the package on the table, then returned the drawer to the safe and took out of another drawer a similar but still larger package which he placed on the table beside the first. His guests watched with growing curiosity as their host silently made his arrangements for what was

evidently intended to be an important exhibition. They wondered what he could mean.

After he had laid the two packages on the table and before he had unwrapped them, Mr. Sigund switched off the light near the door and turned off all the lights in the room except a very bright light which hung directly over the large library table. This lamp was shaded so that all the rest of the room was in obscurity and the table alone was brilliantly lighted.

"If all will gather around the table I will show you what means I have for obtaining funds for our immediate needs," Mr. Sigund announced, Speaking first in American and then in Gravenian. No one needed a second invitation and in a moment the table was closely surrounded by Mr. Sigund's curious guests.

He drew the larger of the two bundles under the lamp and slowly unwrapped the packages. After the first wrapping had been removed a second wrapping of even silkier, whiter cloth was disclosed. This was unfolded, disclosing a bag of similar material which appeared at first glance to be full of marbles. He quickly untied the mouth of the bag and poured out a quart of the most beautiful sapphires that any of his guests had ever seen. There were large ones and small ones but all apparently of perfect color. Even the dignified Gravenians could not entirely hide their excitement and the women were quite frank in their admiration of these beautiful stones. Before the interest could wane Mr. Sigund pushed aside the cloth with its heap of sapphires and drew to the center of the table the smaller package. When he had unwrapped it he emptied on the cloth a pile of rubies as large as pigeon's eggs and larger.

"What are they?" someone asked. "They look like sapphires and rubies but they can't be. What are they?"

"They are sapphires and rubies" Mr. Sigund smiled, "And they are perfect ones." These are the choicest of all the stones that I have made."

Stepping to the safe again he brought out two large drawers which he set upon the table. Taking up double handfuls of their contents he let them stream through his fingers, rubies and sapphires of different colors, shapes and sizes.

"These are the culls."

"Are they genuine stones?" Martha's father asked.

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"Yes," his host replied, "as genuine as ever were mined and yet I made everyone of them. These on the table are flawless and perfect in color but the culls in the drawer here are not so good.

"What are they worth?" Asked Martha's father.

"Their value cannot be estimated," Mr. Sigmund said. "If they should all go on the market at once they would still be worth several fortunes, but allowed to go on the market one at a time so that prices will be maintained it would be impossible to estimate their value. You can be sure of this, at any rate, we have here the means for getting all the money we need for restoring the throne of Gravenia.

"And this is only our reserve. We have already marketed enough gems to finance the change. We have many millions of dollars in the banks of Europe and America. You can be sure" he said to the group of Americans, "that if you help me restore my family to the throne I will be in position to make it worth your while. As a mark of my esteem and my gratitude to you all for your kindness to me, I would like to ask each of the ladies to accept one of the rubies as a present."

If his visitors had been astonished before they were speechless now. He was offering each of them a jewel worth a king's ransom and implying that they might receive still more valuable presents in the future. When they did not immediately make a move to accept Mr. Sigmund urged them to make a choice.

"Take any you like, ladies. I would much prefer that you choose the one you like best. Don't be afraid to choose the larger ones if those are the ones you like." The women found it difficult to select among so many beautiful stones, any certain one which pleased them most, but finally, after much discussion and many choices and consultations with their host, each of them had chosen one of the priceless jewels.

"Now that we have them what on earth are we going to do with them?" mother asked. "I certainly have no use for such a beautiful jewel as this. I wouldn't dare to wear it for no one would believe it genuine and if they did think it was real I'd be scared to death that some one would kill me to get it."

"Perhaps you could sell it," Mr. Sigund suggested, smiling.

"I wouldn't want to sell it," mother replied. "I never owned such a beautiful thing in my life and I couldn't bear to sell it now that I have it. But what can I do with it?"

"Possibly you had better leave it with Mr. Sigund," Dad suggested, "This is about the safest place I know."

Mother decided that was just what to do and all the other women did the same. Their host gave each of the ladies a container in which she could write her name and in which she could deposit her jewel and then emptying a small drawer by pouring a handful of rubies into a large drawer of mixed gems, he put their packages in it and put it away in the safe. Closing up the safe he then led the way into the laboratories.

They returned to the large laboratory through which they had already passed.

"This is my first laboratory," Mr. Sigund explained. "In this room I worked out problems of excavating, heating, lighting, and furnishing this underground workshop and home and the still more pressing problem of feeding myself.

"As long as the quarry was in operation I could give my whole time to other things, but as soon as the quarry closed down, I could not be seen around here without exciting comment and I had very little opportunity to smuggle in food. My friend, the Gravenian farmer, could supply me with some food but we could not take a chance on his being discovered bringing food to the cave. On that account I had to devise means for manufacturing my own food.

"I had already mined and worked over a great deal of coal in the thin vein that you see along the walls of all the rooms. I had learned to make dyes, clothing, and the material of which my benches and other furniture are made. I now turned my attention to the problem of making food from coal.

"The problem was not really so very difficult to solve when I realized it was a matter of life and death, for I had been trained in the best laboratories of the world and I had several years of practical experience in this laboratory before the quarry closed down.

"My first food products were very crude and most of them tasted badly but I soon overcame

those difficulties and for many years I have been entirely independent of outside sources of food supply. In fact, for probably twenty years I have never gone outside of the cave except when I was expecting mail or when my outside helper asked to see me."

He stopped before a long bench which was built up in several tiers, and literally covered with chemical apparatus and strange machinery.

"Here is my food factory." These hoppers contain the coal as it is prepared for these processes. As we pass toward the other end we find the various forms of refined products which are produced.

"You will notice that all of the machinery is automatic. I fill the hoppers about once a month and I have always far more food than I can possibly consume with quite a wide variety from which to choose."

As they passed along the table he gave each of his visitors a spoon and suggested that they taste the powders and pellets contained in various receptacles along the way.

At first they were rather slow to taste these strange foods, but after they had sampled a few they were eager to try others. They found each substance pleasant to taste and some of them were immediately refreshing. There was one receptacle which was filled with a frothy, taffy-like substance, which, following the example of their guide, they ate like candy. This had a very pleasant taste, quite unlike any candy they had ever seen.

"What is this stuff? Dad inquired.

"That is my artificial vegetables and fruits," Mr. Sigund replied.

"In this we find restored the fibers of the primitive plants from which the coal was formed. I sometimes imagine I can taste the flavor of the first fruits that grew upon the earth. It is very good and you can hardly eat too much of it. I eat more of that than of any other food I make.

"Some of the foods you have tasted are very highly concentrated and you have probably all eaten enough to last you for several days, if you find it inconvenient to go to meals. I think I may safely predict that none of you will be hungry before the day after tomorrow. When I am very busy I often eat only once a week and if some experiment requires long continued concentration and labor I may work for two or

three weeks without stopping for rest or sleep and without getting tired, by eating the right combinations of these foods at the right times.

"Oh Boy," one of the men exclaimed, "Wouldn't I have liked to have had some of that stuff the last time we drove down into the Ozarks. I could've kept on driving night and day without getting tired and going to sleep. Instead of that I got so tired and sleepy I couldn't enjoy it."

"If you will tell me when you are going again", Sigund offered, "I will give you a meal that will take care of you for a week and you can try it out."

"I'll be around" his visitor promised.

"We'll all come," another said, laughing.

They were shown tables where automatic machinery was making dyes, medicines, and liquid and gaseous fuels from coal. The last table they visited in this laboratory was that at which the cloth and building material they had observed was being made. A great hopper above the table was full of a mixture of a number of substances. Strange machinery, run by silent electric motors was working slowly and quietly. Large glass jars and vats were filled with strange liquids and at the other end of the table from the hopper there was being pressed out a continuous sheet of pure white material about the thickness of strong cloth, with the silky texture of the cloth they had seen around the rubies.

"That is the basis of all my building materials and fabrics," Sigund explained, "I can dye it any color I wish, I can combine it in any number of layers and by treating it with the proper chemicals, I can make it as hard and strong as steel or as light and porous as the softest wood. I can mold it any way I choose and when I have completed the shape I wish it to keep I can make it as rigid as steel. It is practically indestructible. These clothes I wear have been in service for several years and my shoes have been in constant use for at least five years and as yet show no signs of wear.

"If we succeed in our plans I shall be glad to give you gentlemen exclusive American rights to the manufacture and sale of this material."

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"If we don't succeed I hope somebody chokes!" one of the men exclaimed.

From this laboratory they went into another where the gems were made.

"Here we have the machinery which is turning out rubies and sapphires," Mr. Sigund explained. "It is automatic like the rest. I had to make it so because I had no help and could not run the risk of discovery or take a chance on the honesty of anyone who might be tempted to seize these treasures for himself if he learned what I have here.

"This machine makes sapphires. Let us see what we find in the bin. I have not been in this room for several weeks so there should be some good ones here."

He drew out a bin and poured out on a clear space on the table a double handful of sapphires of various sizes. There were some as large as hen's eggs, others like small plums and some like tear-drops, glowing cold and clear in the bright light.

The women were breathless with delight and awe. The men were almost as deeply moved. Aside from their value, these gems showed such perfect beauty that the veriest novice must have been delighted with them.

"Take some of them," their host urged. "I am sure you can use these without attracting undue attention. Take any you like but do not tell anyone where you got them and please do not try to sell them for that would lead to inquiries which might prove embarrassing.

The ruby machine yielded two very nice gems and a number of smaller ones. The waste from both machines was carried to still a third which was making commercial carborundum which was delivered to the bins in the form of assorted grindstones.

"I have several tons of these grinding wheels to put on the market when the time is ripe," Mr. Sigund explained.

"What do you make the gems and grinders out of?" Marilyn's father asked.

"I make them out of the clay I find between the layers of the sandstone here," Mr. Sigund replied. You see over here in this wall the

layer of clay is nine inches thick and fairly pure. Of course it has to be put through refining processes before it is ready for the machine, but that also is automatic and requires no attention from me after I have mined a sufficient supply of raw materials."

"I don't see how you've had time to make all these machines, work out all these different processes and dig out all these rooms," Dad remarked.

"These laboratories and what they contain are only a small part of my home here under the hill," Mr. Sigund replied. "They represent the result of necessity, hard work, and the application of a thorough scientific education. I could not have done this if I had not been thoroughly trained in laboratory science."

"If I had been able to waste the larger part of my time in foolish amusements and time-killing, I still would have been unable to have done even a small percentage of this. This work has had my whole attention for forty years, and before that I spent almost as long getting the education and training which fitted me for it."

"It looks to me like we pay a pretty high price for the fun of fooling around if your achievements are any indication of what a man can do if he applied himself," one of the men observed.

"I believe anyone else could do what I have done if he applies himself consistently for as many years as I have had to do," Mr. Sigund replied.

The conversation having turned to a subject most of the visitors did not find pleasant to think about, one of the men looked at his watch and discovered that it was long past time to get the children out of the water and take them home.

(To be continued)

QUESTIONS *and* ANSWERS

Question.—“Why do I often know a question before it is asked me when I am not trying to, and yet find myself unable to do this when I try? How can I develop this power?” H. T. F.

Answer.—Telepathy is the foundation of all communication and all minds exercise this power more or less spontaneously. When you are making no effort to catch the thought of another you may become so passive and inactive that you respond very readily to his thought vibrations. When you make an effort to receive a telepath, at least part of your mind is given to the effort and it might be very easy to involve all your interest and mental energy in the effort. In this way the effort would defeat its **own purpose**. In any case your chances for success are inversely proportional to the consciousness of effort.

You can learn to receive by learning to become passive and receptive. You must learn to become so passive that you can open your whole mind to the reception of the telepath without any consciousness of effort. We may describe this condition as a passive mental listening. Sometimes this is easily learned and sometimes it is very difficult indeed to do this at will. I would not advise you to develop your telepathic sensitiveness very far because you may become so sensitive to thought and feelings that you “tune in on” a great many thoughts and feelings you would be better off not to know anything about. It may become a real handicap to normal life to know too much about the thoughts and feelings of others. It is not without good reason that God has made us separate and has made it necessary for us to go to some pains to communicate with others and rather easy to keep them from communicating with us. Most of the thoughts people think are not worth knowing and if they do think something that is worth knowing it is worth making an effort to find out what they are thinking. If you develop enough telepathic sensitiveness to attune yourself to your patients and your friends that is about as far as you will find it useful. Any develop-

ment further than this is likely to do you more harm than good unless you can also have perfect control of it. My observation to date has shown no case of very great sensitiveness with complete control.

You have a very considerable power of thinking thoughts to your patients and this power you will do well to cultivate. It is not however, always well to tell your patients that you can do this for most folk think a great many thoughts and do a great many impulsive things that they would like to be able to attribute to others and if your patients learn that you have much power to influence their thoughts they will gladly attribute to you all of the objectionable thoughts they think.

Life is complex in all its manifestations. It is probably even more complex in its metaphysical than in its ordinary aspects. There is no power of man that can be developed without paying a penalty for its use. This is one of the reasons why it is so dangerous for a student to develop his telepathic, clairvoyant, or psychometric powers by reading and self training and alone. There is always danger to be encountered, always a penalty to pay if one does not know how to guard against mistakes. You should develop such powers under the direction of a competent instructor and in association with other students who are working along similar lines. These powers have great value when properly developed and used and on that account and in order to protect our students against the dangers of self development we plan to give special attention to Metapsychology in our 16 weeks class September 1st to December 12th next Fall. I advise you and any other students who are interested in telepathy or any other phase of metaphysical development to arrange to attend that class.

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Q. Can you help me to overcome those who are practicing witchcraft over me?

A. I shall not undertake to prove to you that there is no such thing as witchcraft. I will content myself with the simple statement that most of what is called witchcraft is nothing but the result of pernicious suggestion and fear. There is just enough truth back of the idea to keep it alive. The important point for you is this; that no matter what sort of witchcraft others practice upon you they can not influence you if you do not allow yourself to be subject to them. If you are afraid of witchcraft and feel that others can harm you by this means then your fears will harm you whether others try to harm you or not. On the other hand if you are not afraid of witchcraft and you know that no one can harm you by this means then all their arts will come to nothing and they will be entirely without power over you. Close your mind against such influences. Do not allow even the thought of harm from witchcraft to enter your mind and you will be perfectly safe no matter what others may do. We are thinking for you that you will be master over all your enemies and that in all your affairs you will have complete control.

Q. What is a pure thought? E. A.

A. When we apply the term "pure" to thinking we have the same need for an accepted standard as when we apply it to chemicals, food-stuffs, or anything else to which the term can be applied. In chemistry and foods we have such standards. In materials used in industry such standards are in very general use, but as applied to thinking and the inner life of man in general, "pure" has a great variety of meanings.

I have heard of a religious sect whose devotees boast of their purity of thought and give as proof their thoughts are pure, their custom of always keeping the body clothed; they even take their baths in their night-gowns.

On the other hand I noticed in the papers yesterday that "The Nude Cult" of Germany proposes to eradicate most of the faults and troubles of life by discarding clothes. What is pure to one of these would be impure to the other, and who is to decide which group has the right standard.

Thoughts are pure or impure according to our thoughts about them, therefore, it is ob-

vious that we must find some standard outside of our thoughts if we really are to set up a trustworthy criterion by which to decide which thoughts are pure and which thoughts are not pure. There may be some question as to whether it is possible to set up such a standard without doing violence to the essential freedom of the mind. There might even be a question as to the possibility of establishing such a standard on a non-intellectual or non-emotional basis, that is a non-mental basis, for it is impossible to have a standard of purity of thought that does not depend upon our thought about this matter.

We might say that this is making a mountain out of a mole hill, or even making a mountain out of level ground for the most of us it seems to us that we have only to accept some already existing standard, as for instance, a Christian standard, a Mohammedan standard, a Democratic standard, or some other religious, social, or political standard which has come down to us from the past. Even so, we still must "accept" one or the other of these standards. There are so many of them that it is necessary for us to choose between them. This process of interpreting and choosing between these different standards is a process of thinking and the responsibility for the choice and for the ultimate standard is for us as definitely a mental responsibility as though each individual were to start from the beginning and work out the whole plan in each detail. You must answer this question for yourself.

Q. (a) Can one rely upon Divine Wisdom's guidance in life's affairs?

A. You must distinguish between random impulses and trustworthy guidance. You must be sure that you do not allow impulses to rule you. Divine Wisdom has given you reason and your own judgment to direct you in your choice of what life offers to you. Sometimes we find people trying to avoid responsibilities of decision by trusting Divine Wisdom to take full charge of their lives and relieve them from any necessity of thinking about things for themselves. That is a very serious mistake and usually leads to trouble.

Q. (b) Please explain how one may rely upon the divine law of supply and demand in reference to a job. W. G. F.

A. We are realizing for you that there is a place in the universe for your abilities (which represents supply). The place for you represents a need that balances that supply. We are realizing for you that your supply and the world's need must meet, for this is a balanced and orderly universe. What is required of you is that you must have this same realization and then you must look into anything that seems to offer the adjustment that is necessary for the proper regulation of your life. You must rely upon your own judgment in deciding which is the opportunity you are to accept. Divine Wisdom does not take the place of personal judgment. Divine Wisdom supplies you with power to express but it does not relieve you from responsibility. I am sure when you understand this there will be no difficulty in applying the law.

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Jesus said the Kingdom of God is within you. It doesn't come into you, it is in you. It is the power of life in you, the creative power of life, the creative principle in you. It is there and you have only to recognize it, to live by it to be well.

Do not be sorry for anybody. To be sorry for any one is not to live by your Divine birthright. It is denying your Divine birthright, to say "I am a child of trouble, a child of weakness, a child of calamity." In reality you are a child of God. When a man gets sorry for himself he ruins things for himself. Just think! A child of God, a man made in the image of God and yet sorry for himself! A man cannot really believe in himself as a child of God and be sorry for himself.

I have seen folk who wanted to talk a whole life-time telling about how sorry they were for themselves. They want others to shed tears for them, cry over their troubles. Any man who is asking for sympathy, sorry for himself, is a man who is denying the Christ within him, denying every power that is of value to him.

Don't feel sorry for yourself, nor for other people. Realize the power of God within you. Think of the good in people. Think of the power in them. Remember their good traits, not their faults. It is not recognition of, and pity for, their weakness but recognition of their Divinity that helps them to demonstrate their high destiny.

* * * *

THE DROUTH

Go down town to the Court House any day and observe the loafers gathered there. They are farmers, workmen, a few who are actually out of jobs, most of them with more jobs than they can attend to and without the heart to tackle any of them, talking hard times, Bolshevism, everything but hard work.

They are loafers, wasting time, and their opinions are of no value. Yet, multiplied by the number of small towns and street corners of big towns they become important. Their opinions become the slogans of the newspapers and dominate the minds of the bankers. They make such an impression that presently the whole country is scared, and through fear hard times are created.

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WONDERFUL RESULTS (Concluded from Page 19)

when all hope had gone, I was called. By the "laying on of hands," a number of times, her adhesions broke, the pains left her and she has been well ever since.

About as many years ago, I was called to a lady that had taken suddenly ill. I soon realized that she was suffering with a ruptured appendix and peritonitis. I advised her to call a surgeon. This she refused to do, because she had, from other experiences, the most implicit confidence in my treatments. So I treated her. She has never had an operation, but is in good health and can testify of the work I did for her.

A great number like these could be cited. But this must suffice. You can do the same when you understand the Weltmer Method. I want twenty five cultured men and women, graduates of the Weltmer Institute, or others, who will train themselves in the Weltmer Method, to come to this state, so we can organize an association. I believe there is a good chance to get a bill passed in the next General Assembly so we can get license. But act at once.

B. W. Olson
318 7th Ave. N.,
Fargo, Dakota.

WELTMER'S MAGAZINE

MAKE DOCTORS SAFE!

A friend who lives in Michigan tells the following incident:

"I am giving you an experience I had with a medical doctor over my husband. I took him to the doctor's office as he was annoyed by a pain that would not allow him to do work without intense suffering. The doctor examined him and then asked his age. When my husband told him that he was over 75 the doctor suggested to me that my husband had lived long enough and was quite old enough to die.

"I thought that a peculiar manner for a doctor to use with a patient and was distressed to see that my husband was shocked by the suggestion treatment he had given him. The doctor gave him no medicine. We came home and my husband died suddenly the next morning. I claim that the shock of the doctors suggestion had much to do with his sudden passing on.

"The state of Michigan demands that a doctor of medicine should be examined in care of sickness. He should also know something about psychology."

Our client is right. We should demand every physician, nurse, osteopath, or other person who deals with the sick should pass an examination in Suggestion Therapy under a graduate of the Weltmer Institute, in every state in the Union. Failure to do so is failure properly to safeguard the health, lives and welfare of the citizens of this country. This is the only school in the world properly qualified to prepare such examiners.

Of course, members of State Legislatures and State Governors do not all know this but, while their ignorance may excuse them, it will not save the lives of the people who will be killed by pernicious suggestions and others who might have been saved by beneficent suggestions. Many Governors and State Legislators and many doctors did not know that Pasteur and Lister were right but that did not save the people who died of infections that could have been prevented if the unique methods of these men had been adopted sooner. Anyone who treats the sick without a thorough knowledge of the principles of Suggestion Therapy as the Weltmer School alone can teach it is endangering the welfare of his patients and is failing in his duty to bring to that patient the best treatment that modern

science offers him.

STRAY SHOTS FROM SOLOMON

None of us can stand uninterrupted good fortune. A man either accumulates corporation or gall when he has nothing to do but feel good. The best man on earth, if he be given unlimited chance to have everything his own way, will forget that there is a God in Heaven, men on earth, and a devil everywhere. For this reason trouble is a good thing. It makes us think. It is when you strike a rock that you realize that navigation is something more than "white wings" and rippling waters. It starts you for compass and chart with a jump. It is when you get hit on the head with a brick that you discover that there is a possibility of somebody or something being between the sidewalk and the sky. Trouble is the best thing that ever struck you, if you know how to use it. You may have a fortune left you, and receive a curse with it, but what you get and learn from real hard knocks will stay with you. "In the day of adversity consider."

T. P. A. Magazine.

DON'T READ THIS

unless you are willing to be boosted into a better job, a deeper understanding of life, and a higher consciousness of yourself. But if you are bound to read it, let me tell you that:—

You can learn to command the power that makes man superior to the beast. You can learn to develop and use as you wish the deeper powers of your nature. The study of my Man Power Development Lessons reveals to you the deepest secrets of life and puts you in command of the greatest powers of human nature:—

Their study has restored self-confidence, brought relief from disease, shown the way to peace and happiness, overcome timidity and bashfulness, solved the most perplexing religious and metaphysical problems, taught the love of life and our fellowmen, proved an easy way to the discovery of the kingdom of God within:—

They consist of easy daily lessons which give immediate benefit and each day add to the preparation for meeting the great tests and crises of life. Each day brings a new blessing and an increasing consciousness of power:—

If you want more friends, greater success, better health, truer happiness, more peace of mind and heart, consciousness of the living presence of God, peace that no turmoil can disturb, mastery over all the inferior things of life, power to wield a tremendous influence among men. If you want to be a master, write for my personality questionnaire. I will give you a free personality analysis and if I find you are ready for the study of my MPD lessons I will invite you to enroll in my school. If you are not ready for this study you certainly need my analysis of your personality and my advice for your guidance and development:—

There is no charge and no obligation for this service. Address ERNEST WELTMER, Box 253, Nevada, Mo.

THE COMPLETE CORRESPONDENCE COURSE

The Weltmer Complete Correspondence Course was reprinted in a special edition several years ago to meet immediate demands. Gradually, we have been replacing the temporary edition with the permanent form, printed on fine book paper, and very beautifully bound in heavy artistic cover paper.

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PURPOSE

TO PERPETUATE THE
WELTMER TEACHINGS
AND TO BRING ITS
SERVICE TO ALL
PEOPLE.



The Weltmer Foundation was incorporated October 16, 1924 under the laws of the State of Missouri for the purpose of "fostering, promoting, teaching, spreading and perpetuating the Weltmer Philosophy and Practice of Living and the Science of Healing, as expressed in the writings and teachings of Sidney A. Weltmer and Ernest C. Weltmer for the good of Humanity for all time; and for the establishment of schools, chapels and hospitals in aid thereof; and the acquiring of construction of suitable grounds and buildings and equipment for the carrying out of the purposes of this Association, with the right to dispose of any real estate not deemed suitable or needed for the purposes of this Association; and for doing all things that are necessary or germane to these purposes."

It is a non-profit sharing Foundation, governed by Sidney A. Weltmer, Ernest C. Weltmer, or their successors whom they shall appoint, assisted by a board of directors and trustees. It will be impossible for commercialism ever to rule the work of The Weltmer Foundation. It is organized and will forever work solely for the purpose of blessing men through teaching them to know that the Kingdom of God is within them. Its first great work will be the organization of a school in which men will be taught to live more abundantly by putting into practice in everyday affairs the teachings of Jesus. The Weltmer Foundation is supported entirely by voluntary contributions. Its governors invite all who wish to share their wealth with God to become partners with them in this great work.



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